

KENO UPANISHAD



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Chapter 1 - Verse 1

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)?

Chapter 1 - Verse 2

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal.

Chapter 1 - Verse 3

न तत्र चक्षुर्गच्छति न वागगच्छति नो मनो
न विद्मो न विजानीमो यथेतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तदव्याचचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad veditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

Chapter 1 - Verse 4

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here.

Chapter 1 - Verse 5

यन्मनसा न मनुते येनाहर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here.

Chapter 1 - Verse 6

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here.

Chapter 1 - Verse 7

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship.

Chapter 1 - Verse 8

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate
tadeva Brahma tvam viddhi nedam yadidam-upasate*

That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here.

Chapter 2 - Verse 1

यदि मन्यसे सुवेदेति दध्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम्
यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् १

*Yadi manyase suvedeti dabhramevapi nunam tvam vettha brahmano rupam
yadasya tvam yadasya devesvatha nu mimamsyameva te manye viditam*

The preceptor here hastens to warn his disciple : “If you think, ‘I Knew well’, it is certainly but little – the form of the Brahman you have known is also the form of the Deva-s. Therefore, I think that what thou thickest is still to be ascertained.”

Chapter 2 - Verse 2

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that ‘I know it well.’ But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It.

Chapter 2 - Verse 3

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

*Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijanatam*

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known.

Chapter 2 - Verse 4

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.

Chapter 2 - Verse 5

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal.

Chapter 3 - Verse 1

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त
त ऐक्नास्माकमेवायं विजयोऽस्माकमेवायं महिमेति १

*Brahma ha Devebhyo vijigye, tasya ha brahmano vijaye deva amahiyanta
ta aiksant-asmakam-evayam vijayah asmakam-evayam mahimeti*

Preceptor : It is said that Brahman once won a victory for the Gods (over the demons). Though the victory was due to Brahman the Gods became elated by It, and thought : To us belongs the victory, to us belongs glory.

Chapter 3 - Verse 2

तद्वैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव
तन्न व्यजानत किमिदं यज्ञमिति २

*Taddhaisam vijajnau, tebhyo ha pradurbabhuva
tanna vyajanata kim-idam yaksam-iti*

Brahman, knowing their vanity, appeared before them; but they did not understand who that Adorable Spirit was.

Chapter 3 - Verse 3

तेऽग्निमब्रुवञ्चातवेद एतद्विजानीहि
किमेतद्यज्ञमिति तथेति ३

*Te'gnim-abruvan, Jataveda etad vijanthy,
kimetad yaksam-iti, tatheti*

They said to Agni thus : 'Oh Jataveda! (All-knower) find out what this Great Spirit is.' He agreed.

Chapter 3 - Verse 4

तदभ्यद्रवत् मभ्यवदत् कोऽसीत्
अयग्निर्वा अहमस्मीत्यब्रवीत्
जातवेदा अहमस्मीति ४

*Tad-abhijadraval, tam-abhyavadat, ko'siti,
agnir-va aham-asmityabrat
jataveda va aham-asmiti*

Agni hastened to the Spirit. The Spirit asked him who he was and Agni replied, 'Verily I am Agni, the Omniscient.

Chapter 3 - Verse 5

तस्मिंस्त्वयि किं वीर्यमित्यपीदं
सर्वं दहेयं यदिदं पृथिव्यामिति ५

*Tasmigm-stvayi kim viryam-it
apidagm sarvam daheyam yadidam prthivyam-it*

He (Brahman), in the form of Yaksa, asked him : 'What power hast thou, who art of such a nature?' Agni replied, 'I can even burn whatsoever there is on Earth.'

Chapter 3 - Verse 6

तस्मै तृणं निदधावेतद्धहेति
तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं
स तत एव निवृते
नैतदशकं विज्ञातुं यदेतद्यज्ञमिति ६

*Tasmai trnam nidadhavetad daheti
tad-upapreyaya sarvajavena, tanna sasaka dagdhum
sa tata eva nivavrte
nattad-asakam vijnatum, yadetad Yaksam-iti*

He, Brahman placed a blade of grass before him saying, “Burn it!” Agni dashed at it with all his power. He could not burn it. So he returned to the Gods saying, “I could not find out who that Adorable Spirit was”.

Chapter 3 - Verse 7

अथ वायुमब्रुवन्वायवेतद्विजानीहि
किमेतद्यज्ञमिति तथेति ७

*Atha Vayum-abruvan, vayavetad vijanihi
kimetad yaksamiti tatheti*

The Deva-s then said to Vayu (wind). ‘Oh! Lord of the winds, find out who this Adorable Spirit is.’ He agreed.

Chapter 3 - Verse 8

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति
वायुर्वा अहमस्मीत्यब्रवीत
मातरिश्चा वा अहमस्मीति ८

Tadabhyadravat, tamabhyavadat ko siti,
Vayurva aham-asmityabravit
matarisva va aham-asmiti

Vayu hastened to the Spirit. The Spirit asked him who he was, and Vayu replied, I am Vayu, I am really Matarisva (The Trodder of the Skies).

Chapter 3 - Verse 9

तस्मिंस्त्वयि किं वीर्यमित्यपींदं
सर्वमाददीय यदिदं पृथिव्यामिति ९

Tasmigm-stvayi kim viryamiti apidagm
sarvam-adadiya yad-idam prthivyam-iti

What power resides in thee, why art thou of such a nature? Asked the Spirit. Why, I can blow away everything whatever there is on Earth, said Vayu.

Chapter 3 - Verse 10

तस्मै तृणं निदधावेतदादत्स्वेति
तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं
स तत एव निवृते नैतदशकं विज्ञातुं
यदेतद्यक्षमिति १०

Tasmai trnam nidadhav-etad-adatsveti,
tad - upapreyaya sarvajavena, tanna sasaka datum
sa tata eva nivavrte, naitad - asakam vijnatum,
yadetad yaksam - iti

The Yaksa placed a blade of grass before him saying, Blow this away. He approached it with all his power but was not able to move it. So he returned to the Gods and reported, I could not find out who that great spirit was.

Chapter 3 - Verse 11

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति
तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ११

*Athendram-abruwan-Maghavan-etad vijanihi, kim-etad Yaksam iti,
tatheti, tad-abhyadravai, tasmai tirodadhe*

Then the Gods said to Indra, ‘the Chief of Gods. Oh! Maghavan! (worshipful, or the possessor of great wealth and power) find out who that Adorable Spirit is. He agreed and hastened towards the Spirit, but the Spirit disappeared from his view.

Chapter 3 - Verse 12

स तस्मिन्नेवाकाशे स्त्रियमाजगाम
बहुशोभमनामुमाँ हैमवतीं
ताँ होवाच किमेतद्यक्षमिति १२
इति तृतीयः खण्डः

*Sa tasminn-evakase strtyam-ajagama
bahu-sobhamanam Umagm Haimavati,
tagm hovaca kim-etad Yaksam-itि
Iti Trtiyah Khandah*

And in that very spot he beheld a woman. Uma the damsel fair – the daughter of the snowy mountain Himavan. He asked her who this Adorable Spirit could be?

Chapter 4 - Verse 1

सा ब्रह्मेति होवाच
ब्रह्मणो वा एतद्विजये महीयध्वमिति
ततो हैव विदांचकार ब्रह्मेति १

*Sa Brahmeti hovaca,
Brahmano va etad Vijaye mahiyadhvam-itि
Tato haiva vidancakara Brahmeti*

Preceptor : Brahman! She exclaimed, indeed, through Brahman's victory have you gained greatness! Then alone he understood that the Adorable spirit (Yaksa) was Brahman.

Chapter 4 - Verse 2

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्
यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्टं पस्पृशु
ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति २

Tasmad va ete deva atitaramivanyan devan,
Yad-agnir-Vayur-Indraste Hyenan-nedistham pasparsuh
te hyenat prathamo vidancakara Brahmeti

Therefore, verily, these Gods (Agni, Vayu and Indra) excel the other Gods; for they approached the Spirit (the manifestation of the Supreme) the nearest and they were the first to know Him as Brahman.

Chapter 4 - Verse 3

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
ह्येनन्नेदिष्टं पस्पर्श
स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ३

*Tasmad va Indro-'titaram-ivanyan Devan
Sa hyenan-nedistham pasparsa
sa hyenat prathamo vidancakara Brahmeti*

And therefore, indeed, Indra excels other Gods; for he approached the Spirit nearest and he was the first to know him as Brahman.

Chapter 4 - Verse 4

तस्यैष आदेशो

यदेतद्विद्युतो व्यद्युतदाऽ इतीन्यमीमिषदाऽ

इत्यधिदैवतम् ४

Tasyaisa adesah

yadetad vidyuto vyadyutada 3 itinnyamimisada 3

ityadhi-daivatam

This is the description of Brahman (description by means of an illustration); He shone forth like the splendor of the lightning; He disappeared within the twinkling of the eye. This is the comparison of the Brahman with reference to the Deva-s. (His manifestation as Cosmic powers).

Chapter 4 - Verse 5

अथाध्यात्मं यदेतदूच्छतीव च मनो
अनेन चैतदुपस्मरत्यभीक्षणं संकल्पः ५

*Athadhyatmam yadetad gacchativa ca manah
anena caitad-upasamara ty-abhiksnam sankalpah*

Now as regards this description from the point of view of His manifestation as Atman within the body – as one thinks of Brahman by the mind and a speedily as the mind wills.

Chapter 4 - Verse 6

तद्व तद्वनं नाम तद्वनमित्युपासितव्यं
स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाच्छन्ति ६

Taddha tadvanam nama, tadvanam-ityupasitavyam
sa ya etadevam vedabhi hainagm sarvani bhutani samvanchanti

Brahman is well known as Tadvanam, the One who is to be worshipped as the Atman of all living beings. So it is to be meditated upon as Tadvana. All love him who know it thus.

Chapter 4 - Verse 7

उपनिषदं भो ब्रूहीत्युक्ता य उपनिषद्
ब्राह्मीं वाव त उपनिषदमब्रूमेति ७

Upanisadam bho bruhiti, ukta ta Upanisad
brahmim vava ta Upanisadam-abrumeti

Disciple : Sir, teach me the Saving knowledge. Preceptor : The saving knowledge has been imparted to you. Verily, we have imparted the Saving knowledge of Brahman to you.

Chapter 4 - Verse 8

तस्यै तपो दमः कर्मेति प्रतिष्ठा
वेदाः सर्वाङ्गानि सत्यमायतनम् ८

Tasyai tapo damah karmeti pratistha
Vedah sarvanganisatyam-ayatanam

Austerity, restraint and dedicated work – these are the foundations of It – the Saving Knowledge of the Upanishad-s. The Veda-s are its limb and truth is its abode.

Chapter 4 - Verse 9

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते
स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ६
इति चतुर्थः खण्डः

ॐ शान्तिः शान्तिः शान्तिः

Yo va etam-evam vedapahatya papmanam anante
svarge loke jyeye pratitisthati pratitisthatiti.
Iti Caturthah Khandah

Om Santih! Santih! Santih!

Verily he who knows it thus, destroys sin and is established in Brahman, the boundless, the highest and the blissful... Yes, he is established in it.